

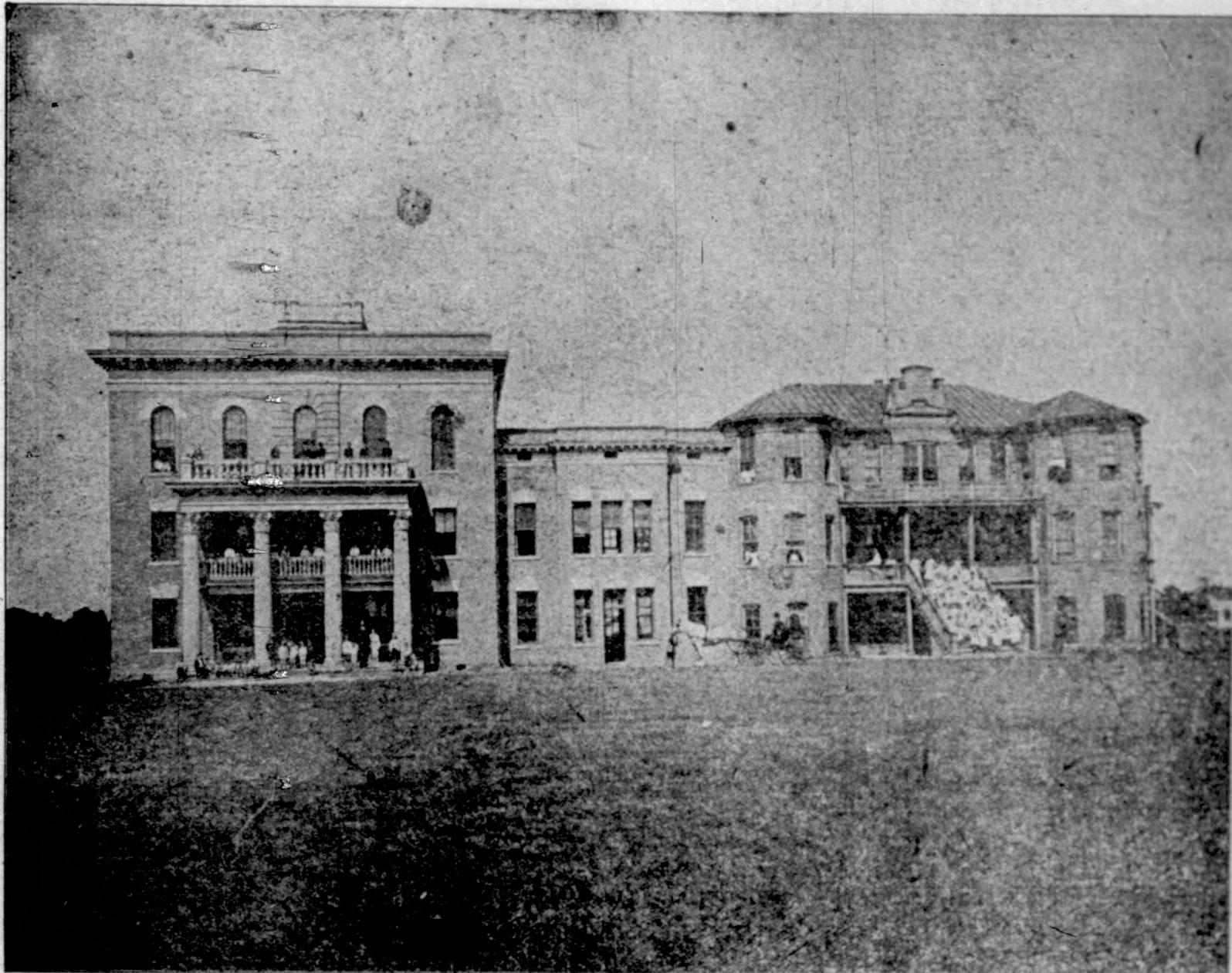
THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, NOV. 14, 1907.

NEW SERIES VOL. IX. NO. 46.

THE MISSISSIPPI BAPTIST ORPHANAGE.



BOYS' DORMITORY.

Greeting.

Through the kindness of Brother Bailey, the Editor of the Baptist Record, we are permitted to greet you again in this, our Thanksgiving Number. We hope to interest you with our pictures and instruct you with the reading matter in these columns. We ask your patient reading of this issue, your prayers, and the same loving liberal help that you have always given us. We, to whom is intrusted the training and development of the children who, in the providence of God, are placed with us, are doing our best to carry out your wishes in making of these children honorable home-makers, home-keepers and bread-winners, and to see that they are prepared to contribute their part to the social, moral and religious influences that go to make up good citizenship. We join sincerely and cordially with you in thanksgiving to our Heavenly Father for His mercies to the children of men.

Truly,

J. R. Carter,
For the Orphanage.

CHAPEL AND DINING ROOM.

Fact About the Orphanage.

We have now in the Home 140 children.

We are supposed to take into our Home only destitute children, if they have either parent or relative to care for them, it is expected that they do so.

The benefits of our Home are not restricted to children of Baptist parents. We receive children of any denomination, and of no denomination. The only condition being that they be helpless and real objects of charity.

It is estimated that it costs about five dollars per month to maintain a child in the Home. This includes the salaries of our helpers. We make the rest of our living on our farm.

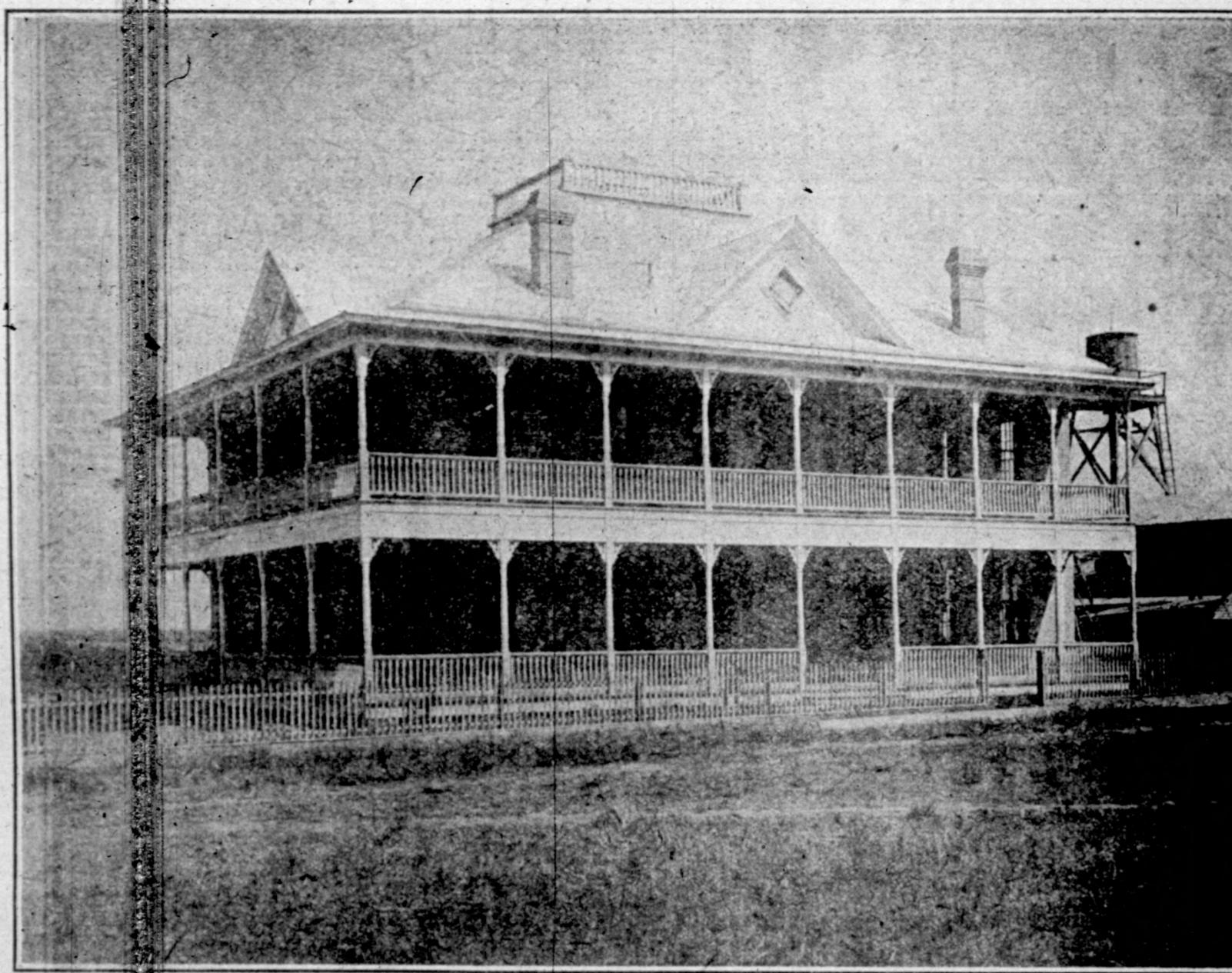
We cultivate about seventy acres of land. Our labors this year have been abundantly blessed. We have made plenty of corn (about eight hundred bushels) to feed our

stock and to furnish the bread for our Home. Also one thousand bushels of nice potatoes which will supply our Home until potatoes come again if we can keep them sound.

We have now about 65 head of hogs and are preparing to give them special attention. We hope another year to supply our meat and lard.

We send our children to school without interruption for eight months in the year. We have the advantages of the county public school for six months out of the eight. Our children, as a rule, are doing nicely in their studies.

It is the policy of our Home to retain children in the Home until they are prepared by training and moral culture, to make their way in life without danger of failing or being led astray. We shall endeavor to dispose of our children in our Home just as they should be disposed of in the ordinary family.



OUR BABIES' BUILDING.

By-Laws.

Our babies are now enjoying the comfort of their new home. It is practically finished and almost paid for. We owe on it \$750.

We wish to express our thanks to all the friends who have helped us so generously. Their name is legion.

Our Principles.

A dependence upon the clear and unmistakable promises of God, who has promised to be a Father to the fatherless, for a support of our children, and a belief that this will come through the genuine, fruitful sympathy of his stewards, to whom He has committed His possessions.

That as far as possible a home shall be given to every destitute white orphan in Mississippi, who may apply, whatever may have been the religious faith of the parents, whether Baptist, Methodist, Presbyterian, Disciple, Episcopalian, Catholic, Jew or Infidel.

That everything be managed strictly upon business principles, and every dollar appropriated according to the wishes of the givers.

That no debt is ever to be contracted by outnumbering the property of the Orphanage, and only when absolutely necessary and when the superintendent can secure it personally.

That there is never to be any connection with any traveling show, lecture, raffle, charity ball, theatrical troupe, or other similar scheme for raising money.

friends in the community from which they came do not object.

1. The benefits of this Orphanage are designed especially for destitute children of white parentage from all parts of this State. Boys from 2 to 9; girls from 2 to 12.

2. Children whose parents are both dead and who are destitute will receive first consideration; in some exceptional and special cases children may be received whose mother is still living but who may be destitute or afflicted; but those whose father is living cannot be received unless circumstances are extraordinary.

3. None can be received who are physically or mentally afflicted, as the proper place for such would be a hospital or insane asylum.

4. In all cases children must be legally committed to the Orphanage in accordance with a legal form which will be furnished by the Superintendent upon application; and this instrument must be signed and acknowledged before an officer by the person having the legal custody of the child.

5. It is expected that all children be delivered to the Orphanage in Jackson free of charge to the management.

6. Orphans once committed to the Orphanage must remain until released by its authorities. It will be the policy of the trustees for the present to keep orphans until prepared for self-support; but they may be adopted into families where satisfactory assurance is given that they will be treated as children and not as servants, provided

How to Help the Orphanage.

Such an institution as the home for "our children" is an unanswerable demonstration of the power of Christianity, the truth of God's love. It is as a city set upon a hill, a beacon light large with meaning. Lovely for situation, as has been often said before, with its beautiful and roomy yards for the exercise and freedom of many little feet, growing ever more beautiful under Brother Carter's energy and taste; surrounded by outlying acres of alluvial soil for the development of sturdy muscles, and what is even more essential, sturdy character and best of all, and crowning all, the splendid buildings worth their many airy, clean, commodious rooms with doors wide open for homeless and motherless children, it stands as a monument enduring, a witness eloquent of the power of divine compassion to strike a life chord in the human



OUR BABIES WITH THEIR MATER AND THE TWO LITTLE GIRLS THAT HELP WITH THEM.

heart. And so God works! Often when, with a thrill of joy that is akin to the divine, the writer thinks of it, her mind turns to Millais' picture, "Safe While Jesus watches." Those who have seen that wonderful masterpiece, will recall the analogy. The floods that have destroyed home and parents, as the artist suggests, have swept the cradle out upon the deep, and though the waters surge angrily around it, the little ark is borne peacefully along, while its wee occupant smiles in conscious security. As one looks upon the picture, the conviction is strong that as Jesus watches, a safe anchorage awaits the trusting babe—somewhere. So, I think for these, our wee barnies, cast out like mere mites upon the ocean of life, God, through his people, has provided a refuge from assailing floods, a shelter where they might find rest and home. One hundred and fifty are now in the home, and still there are more to come. Only two days ago it was my sad privilege to take into my arms two little girls whose last remaining parent was taken, and as I dressed the wee forms to my heart, and looked into their awe-stricken eyes, wide in an effort to grasp the meaning of it all, I thanked Him who said, "Before they call I will answer," for our orphans, and prayed that they might be guided to its sheltering roof where not only their bodies would be nurtured, but their minds and souls trained for the Master. We are co-workers with God in this great work. Such is His will. How he honors us! The home is a living testimonial of the fact that we have done well. One can hardly imagine the amount of food and raiment it takes for that number of children. With so many vigorous young appetites, I often wonder sometimes of Brother Carter is not sometimes confronted with the faith-testing information that there is but a handful of meal in the barrel, and a little oil in a cask. Such questions arise in my mind, not from lack of faith in our Father, but from the shadow of a doubt of his saints in the complex lives they are living, pausing to hear the still small voice in their hearts informing them of the situation that needs an immediate response. If we would hear the Master when he comes to call us to a work, we must be intent, expectant, listening. How often we fail to hear his knock at our door because of the turmoil of a too worldly-life! In view of human limitations, a proneness to follow self-interests from a human standpoint, I have wondered if, hitherto, our care for these orphans hasn't been a little haphazard. Order is heaven's first law, the keynote of our Father's passiveness. He leads us along gently until we have a natural grasp of the work before us, and can see clearly the pointing of the way. Nothing his people have ever undertaken but would eventually evolve into the helpful and satisfactory harmony of a plan. Like every other undertaking, as we rise to higher ground in the orphanage work, the perspective widens, greater things seem possible.

Are we not now where we can see clearly how to systematize our work? In the great and prosperous state of Mississippi, I am told there are forty-three Baptist Associa-

tions. Would it not be well to assign each month in the year to certain associations, with the understanding that the eyes of these children are turned to them to supply their wants during that period of time? The responsibility of devising ways and means to this end can be thrown upon the pastors in the associations, who in turn easily join the co-operation of the leading workers in the ladies aid societies, and with something definite to work to, the response will be hearty and generous. To bring the subject to the attention of all, would it not be helpful to have each respective church, Sunday school and ladies' mission society appoint an orphanage day in which facts about the home, its needs, etc., are discussed? If pastors will bring this before the ladies the movement will take right hold of their hearts, for the Lord has ordained them especially for this kind of work. It is their specific right to follow the trend of their sympathies in caring for motherless children. As their own little ones group around them at the firesides, softened into tenderness, their minds turn to those who are motherless, and a grateful determination to help them is the result.

The subject needs agitation and prayer, and interest and work will follow. I believe the system would be well pleasing to Him who stands ready to bless all efforts, to provide for those who are so near to His heart—our orphans.

Will not the orphanage board consider this suggestion? At any rate, let us hear from others along this line.

Dora R. Greenlaw.



POTATO HOUSE, WITH DR. CARTER HOLDING THE DOOR.

A Visit to the Orphanage.

Owing to a walk on the road from Natchez to Jackson failed to make connection at Jackson one day recently. While waiting for the next train coming north I made a visit to the orphanages. Brother Carter took me over the building and the grounds. I do not know when I was ever more delighted with what I saw both as to proportion and to the spirit of industry and economy in evidence. It is a great institution and as nearly like home as any place but a home can be.

There were two things which impressed me which I feel that every Baptist in the State will be interested in. They were:

1. The brotherly bearing of Brother Carter and the evident love of the children for him. I have known him more or less intimately ever since we were in Mississippi College together about twenty years ago, but never has he been so much to such splendid advantage as there. The children love him as if he were a real brother in the flesh and he shows to them the brother's love and interest.

2. The second thing which impressed me was the spirit of industry and cheer among the children. They do their own work as far as they can and seem to be perfectly happy in it. It would be worth one's time to go and spend a day with them and see how home-like the buildings and work and with good cheer while they were delightful. They

have made a good crop. Their potatoes are the finest I ever saw. But the happiest thing I saw was the little girls at work in the laundry. While they ironed the clean white clothes they sang as merrily as if it had been a holiday and they engaging in this as a sport.

The lessons of industry and thrift along with the spirit of self-reliance they learn by doing their work is the hope of every child there. They are taught to depend on themselves. Every one learns to work and to economize so that when they are grown they will be self-reliant and valuable citizens.

I did not go through the school but I learned it is in fine condition under the management of an efficient corps of teachers. The health of the children is good.

Taken all the way through it is an ideal place for homeless orphan children. When any of the readers of the Record go through Jackson they will do well to go out and see for themselves.

I am sure it is not necessary for me to say anything about the collections, but I cannot close this article without calling attention to this feature of the work. Let us all be liberal this fall in our contributions. We want to make the children comfortable as our own. It will not take a great deal from each of us but this means much for them. God will bless all those who help with an orphan child. "Whosoever shall receive one of such little children in My name receiveth me." (Mark 9:37).

M. K. Thornton,
Straterville, Miss., Nov. 1,

Orphanage Notes.

I don't believe I told you that it will take 24 barrels of molasses this year. Three gallons a day figures it up.

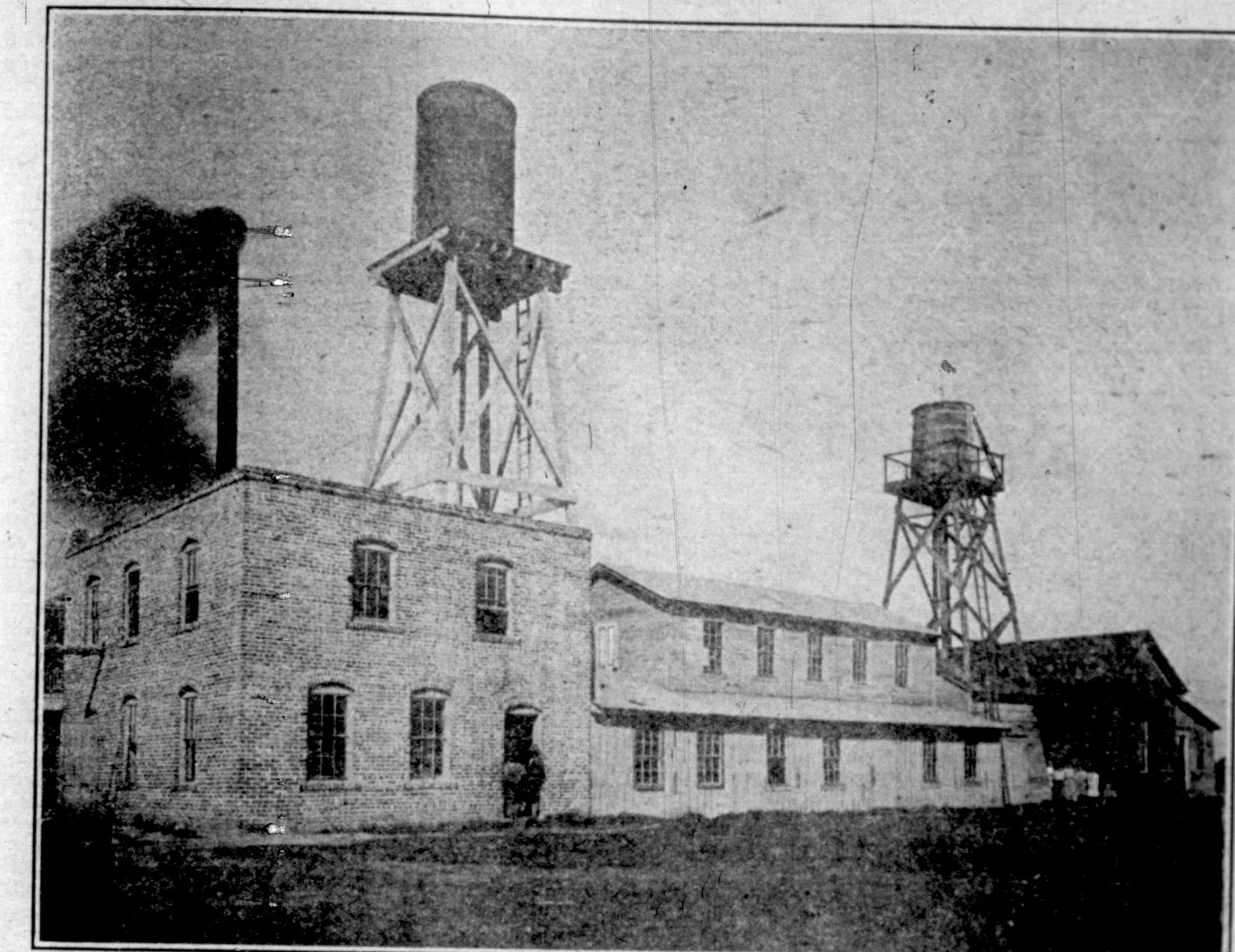
If you want Orphanage envelopes for your Thanksgiving collection, drop us a card and we shall be glad to send them.

Don't forget in sending boxes, to mark them plainly to Baptist Orphanage or to J. R. Carter, also name and address on box so we can acknowledge it and report it.

We have had many visitors during the fair. We greatly appreciate their interest and presence and the many kind things they have had to say about our management. May God bless you all. Come again to see us.

Overn Montgomery thinks it best for our friends to send molasses in barrels instead of jugs. He got arrested the other day as he was going out from the depot with five jugs of molasses. I told Overn that the joke was on the policeman, but he insists that he does not want it to happen again. He says the barrel holds the most, anyhow.

Many who are planning Thanksgiving boxes have written asking for a list of things needed. Any of the following articles in any quantity will be acceptable and helpful: Meat, lard, flour, molasses, meal, salt, sugar, coffee, rice, grits, corn, pumpkins, peas, onions, dried fruit,



POWER HOUSE.

WORK-SHOP.

LAUNDRY.

preserves, pickles, spices, flavorings, soda, soap, mattresses, pillow cases, sheets, blankets, spreads, knives, forks, spoons, enamel, plates, cups, saucers, molasses stands, shoes, stockings, pins, needles, thread, buttons, combs, brushes, shoe strings, handkerchiefs, tablets, pencils, pens and pen staffs.

We want to thank our friends in advance for their Thanksgiving donations of whatever kind. If you send boxes and do not receive a notice from us within a week or two, write us kindly. Sometimes in the jumble of boxes we get the mtangled, and maybe fail to report on one. Call our attention to the matter and we will look into it at once. Sometimes freight is slow and sometimes it gets lost. Mark each box plainly as directed and mistakes will hardly occur.

A Thanksgiving Acrostic.
T's for the turkey, see toothsome and good,
H is for holliday, well understood,
A's for the apples which make sauce and pie,
N's for the noise of the children knee-high.
K's for the kitchen where good things are made.

S is for the spices and sweet-marmalade.
'G's for the games which we play until night,
I's for the ices so cold and so white.

V's for the vines which encircle each plate,
I's for the illness which comes to us late.
N's for the nuts, and the raisins, you know,
G's for the gratitude we all should show.

—The Youth's Companion.

Through the kindness of Governor and Mrs. Vardaman we were accorded the right of way to the elevated mansion grounds where our children had a clear view of the Ringling Brothers street parade. We greatly appreciate this kindness, and shall ever feel a debt of gratitude to Governor and Mrs. Vardaman for the pleasure afforded our children.

Fraternally,
J. R. Carter.

Why Mississippi Baptists Should Maintain an Orphanage.
By J. W. Dickens.

The white baptists of Mississippi constitute about one-third of the State's population, and these inspired by patriotic, altruistic and Christian impulses and emotions, feel a deep and active interest in conserving and promoting the highest welfare of our State. We desire that the citizenship of Mississippi shall always be intelligent, industrious, honorable and Christian, and that every calling, profession, trade and employment shall be filled and directed by clear-headed, clear-hearted, trustworthy and competent men and women. If this type of men and women shall make up our citizenship of tomorrow, especial care and diligent training must be given to the children of today.

When Mississippi Baptists read their Bibles, they find God saying:
Blessed is he that considereth the poor. Psa. 41:1.
Defend the poor and the fatherless: do justice to the afflicted and the needy. Psa. 82:3.

He that hath mercy on the poor, happy is he. Prov. 14:21.

but also all judicious aid, in becoming a good citizen, and a good Christian. Cold-natured, stone-hearted storical indifference sits in self-indulgence and supinely says, "In the struggle for existence and achievement the fittest will survive, and the worthy will succeed." This is the message of science (?) and philosophy to a needy world. For the unfit and unworthy it has no hopeful word. But love-warmed, tender-hearted Christianity is here with heart and hope and help for "fitting all to survive" and for making the unworthy more worthy. Jesus Christ and His Gospel are for the poor, the needy, the weak, the helpless, the neglected, the lost, the suffering and the unworthy, of all ages and of all climes; and, as Baptists we are to be in partnership with Jesus in helping the helpless and in seeking and saving the lost.

It is the solemn duty of parents during their lifetime, to make all adequate provision possible for the needs of their children. But when little children are left orphans and unprovided for, and with no near relatives able or disposed to care for them, humane emotion and religious impulse will not permit them, long, to go needy and neglected.

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He that hath mercy on the poor, happy is he. Prov. 14:21.

Whoso stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Prov. 21:14.

We have to do with you always, and ye may do them good. Matt. 14:7.

Pure religion undefiled, before God and the Father, is this: To visit the fatherless and the widows in their affliction, and to keep him unspotted from the world. Jas. 1:27.

Do not sin against the child. Gen. 42:22. Train up a child in the way he should go, and when he is old he will not depart from it. Prov. 22:6.

We then who are strong ought to bear the infirmities of the weak. Rom. 15:1.

Whosoever of these little ones will give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward. Mat. 10:42.

Inasmuch as ye did it not to one of the least of these (for such says Jesus), ye did it not to me. Mat. 25:45.

There are other passages of Scripture, with messages similar to these, but they need not be quoted here. These that are given together with the fact that every year, within our State, many children of poor parents are left helpless and homeless orphans make it absolutely imperative that Mississippi Baptists maintain a home for these helpless ones, where food and shelter, clothing and training shall be adequate, and where good manners, high morals, useful labor and true religion shall be taught and exemplified.

Yours in the fight,
R. L. Breland.

Philadelphia, Miss.

The Banner Church.

I have been down to the great Baptist town of Laurel again. This time with the Second church, the banner church of the State for progress during the year. I heard their letter to the association, which reported over 300 additions during the year, 162 of them being by baptism. They now have 504 members, which makes them the largest church in all that section of the country. They have 447 in Sunday School—the enrollment for the year is that, 301 of whom were present in the classes the day I was there. They have 85 in their Philathaea class. Just think of it! 85 young women in one class. To accommodate this school and congregation, they have had to greatly enlarge their house; and all by themselves, without asking the outside world for a cent.

Baptists in Mississippi, let us nobly maintain our Crystal Image.

Yours, Nov. 6, 1907.
Layman's Rally.

I visited the First Baptist Church last Saturday and the interest of the Layman's Rally was great. The prince of pastors, W. S. C. Carder, presided and participated in it. It was well attended and participated in by the Brethren. The church voted nearly unanimously to support the work. We are determined to get our people to reading more of our literature.

Yours for success,
A. A. Bruner.

Pittsburgh, Pa.

On to Victory.

"Shout, shout, we're gaining ground!" One by one the cities, towns and states of the South are going dry—throwing off the coil of the serpent of intemperance, or rather of the whisky traffic. Now it's Birmingham, Gadsden, Ala., a few weeks ago it was the whole State of Georgia, and next will be the dear old State of Mississippi. What say you brother? It can be done at the next meeting of the legislature. Christian people of the State will pray and fight for it. Mississippians

W. P. Price.

Some Impressions.

By J. A. Baber.

For years I have longed for an opportunity to spend a year in the East in travel and special study at some noted seat of learning. At last this opportunity has come and I am breathing the New England air at Brown University.

The trip from my home at Jackson, Tenn.,

was to me an interesting one. The run through Kentucky from the Southwest to the northeast corner took me through some surpassingly beautiful country and carried me high up in the Alleghany Mountains. We swept across the Shenandoah Valley, of Sheridanian fame, through the historic Manassas and "on to Washington." Here I had to stop, although sickness had already detained me two weeks beyond the opening of the University. As a city, Washington is beautiful but not great. Few things there are magnificent, except the government buildings. I should have been disappointed but for the many historic associations that charm one at almost every stop and turn. The Capitol is great, sublimely so. I went to its dome and saw the most beautifully planned city I ever saw. All the streets radiate from the Capitol as a center, like a pendent spider web in the early morning dew. The guide who lectured us through the Capitol went too fast. Here is where moved the Immortals—Washington and Jefferson and Hamilton and Adams and Jackson and Clay and Calhoun and Webster and Lincoln. What a galaxy of greatness! What history! What patriotism! Who could breath that sacred air without being lifted to a higher plane of sentiment and purpose. I saw the Declaration of Independence in Jefferson's own hand writing. I saw the spot on the floor of the House, now marked by a small tablet, where Adams fell of a stroke of appoplexy. I saw in the old senate chamber, now the Supreme Court room, where Webster stood to deliver his reply to Hayne, undoubtedly the greatest uninspired speech of all time. I saw Ford's Theater where Lincoln was shot. I saw the home of Washington, Clay, Calhoun, Grant, Sumner, Webster, Blaine; of Talmage, Thomas Nelson Page, Frances Hodgson Burnett, Alexander Graham Bell, Dolly Madison, Owen Meredith and Bob Ingersoll. I saw the two architectural wonders of the nation, Washington Monument, the highest marble shaft in the world, and the Congressional Library, undoubtedly the finest building in America, if not in the world. It is a perfect maze and prodigality of marble, money and mind. And I saw a thousand other things that make the heart of a loyal American citizen glow with enthusiasm. A day in Washington with conveyance and guide is worth to any man a trip across the continent.

I ran on to Baltimore and spent the short time allotted to that city in visiting Johns Hopkins University, the institution which the late J. L. M. Curry said was the only real University in the South. I ran through the Quaker City without having time to stop and on into New York. I say into, for there is no such thing as going to or arriving at New York. I went an hour in to it before feeling that I had got there. It is appalling and discouragingly great. I have seen the greatest cities of America but all the rest are babies by the side of New York. Figures cannot tell its greatness nor can words describe it. I stayed over Sunday there and heard Madison C. Peters preach. Boarding the train, I ran on to Providence and arrived at Brown University just in time to get a composite view of this venerable institution as all were gathered in Chapel Exercises. If this writing finds its way into print, I shall later attempt to give some impressions of Brown University and of the Baptist situation in this State which is the mother of American Baptist history.

Brother, look after this matter. After observing the awful effect of the great evil upon the morals, etc., of our country, surely no one who professes to know Christ could refuse to do all in his power to put the vile essence of Satan out of the State. Four years ago an effort was made to submit such a law to the people for their ratification or rejection, but the bill failed of passage for lack of support from the Christian people. Brethren, will we let it be thus again? Think of your sons and your daughters, of your neighbors and their children, of your neighbors and their children exposed to such soul-destroying influences, and go to work at once. Let your prayers flow uneasiness to the throne of Mercy for the success of the movement.

Yours in the fight,

R. L. Breland.

Philadelphia, Miss.

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E. L. WESSON, Special Contributor.

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The Orphanage.

This institution has been popular from its inception, and it continues to grow in popularity and usefulness. There are, as stated in another place, 150 children there now, whose appearance is proof positive that they are well fed and well-trained. They reflect the untiring activities and interest of the management. They are fat and strong, well-behaved and respectful to everybody, and a little examination reveals the fact that they are well-taught both in their literary work and the Bible. They are an industrious, bright and happy band. They have work enough to do, to make their play and rest sweet. The boys have attended an eight months' school this year and made a fine crop besides; and the girls have had the same school advantages and have done all the housework. They sweep and care for the rooms in good style, cook and care for the dining room, do all the washing and ironing and attend to the mending largely. Brother J. R. Carter seems to be in the best sense the man for his present place. There is a small balance of debt on the Babies' Building. Let all the churches see to it that ample funds shall be sent in before the close of this month, to cover this balance and to meet the current expenses of the institution. God has been good to our land. Let us express our appreciation of it by helping the helpless.

Rev. C. H. Mize will go from the Delta to become pastor at Sumrall. We understand he will make the change January 1, 1908.

The Industrial Exposition no won in Jackson has been quite a success. All Mississippians should attend these annual expositions. They are richly worth the cost.

Do not fail to read carefully the large advertisement of the Hutchins Eczema Salve Co., and if you need the cure it proposes, do not delay in sending your dollar on.

Rev. M. K. Thornton goes from Starkville, where for many years he has filled the pulpit with great acceptance, to take up the work of the pastorate of the First Church, Gloster, this change to take place on Jan. 1, 1908.

A Baptist Sunday School Institute will be held with the First Baptist Church, Jackson, Nov. 17-22, 1907. The Sunday School Missionary, J. E. Byrd, Landrum P. Leavell and Dr. McGlothlin, of the Seminary. All Sunday School workers in reach are cordially invited to attend.

A Great Day at Canton.

Sunday, the 27th of October, 1907, was a great day for the Baptist church in Canton. Brother S. R. Whitten and Prof. A. J. Aven of Clinton, discussed the laymen's movement at the 11 o'clock service. The afternoon and evening services were conducted by Brethren H. L. Watts and Arthur Flake of Winona, who discussed B. Y. P. U., Sunday School and Laymen's Movement.

Last Lord's day was a high day with the Griffith Memorial Church of this city. It was the privilege of the editor to attend their 11 o'clock service and hear a strong sermon by Secretary Rowe. At 3 p.m., the congregation re-assembled for the purpose of ordaining two deacons and dedicating to the service of God the beautiful new church

building. There were present of visiting brethren Secretary Rowe, Pastors Price, Riley and Yarborough and the editor and Deacon P. B. Bridges. Also Brother T. A. Rainey who was already an ordained deacon of the Griffith Memorial, participated in the ordination. Brethren F. P. Bethune and E. D. Williams were the deacons ordained. Pastor Yarborough conducted the examination and Pastor Price delivered the charge.

Christians, and happy the pastor who has such valiant helpers in His work for the Master. To the writer it was a precious

revival

and has made him happier in his work.

These brethren or any of them, will do any church membership good to have them for a day.

God bless them.

S. G. Cooper.

Rev. W. P. Price, of Jackson, has been appointed Vice-President of the Home Mission Board for Mississippi, in place of Rev. W. A. McComb, removed from the State. He will make a good one, and we hope he will let the readers of the Record hear from him soon.

By telephone we learn from Rev. S. E. Tull that there were about 450 professions and restorations in the Gates' meeting at Greenwood, 98 of whom have joined the Baptist church. About 70 of these applied for baptism and 20 by letter. The membership of the Greenwood church has now reached 300. This now takes rank with our larger and stronger churches. The Baptists seem to be in the lead in the meeting, as they did in Jackson.

Now or Never.

There is a disposition with our Baptist brethren to postpone important matters. It arises generally from a want of faith, or fear of contributions, if not of work. The gospel call is: "Today—not tomorrow, much less next month or next year. This 'putting off' has done much harm; we have lost members and fields; while neglecting to seize the strategic points.

East Mississippi has been Baptist grounds; Meridian had a flourishing female college for several years after the war, and not a few liberal, working laymen. Our young people need development; they are coming to the front untrained, if not without development. Denominational schools are needed. We have none now; neither for boys' nor girls. The Methodists have both, and so have the Roman Catholics.

This matter was brought before the convention; but after discussion, it was decided to wait "till a more convenient season," and recently, in the General Association, it was urged to "wait." But a movement was made, and one school is almost a certainty—possibly either at Newton or Bay Springs. Delays are dangerous; for every season some young people stray, and others are subject to erroneous teachings or alienation from "the faith once delivered to the saints."

Education is all important; but it should be under proper influences, not even subject to the claim that "one church is as good as another"—an assertion no one really believes. The fact is, our young people need to be indoctrinated that "they may be able to give a reason of the hope within them," when converted. We certainly want no heresy taught, neither by influence nor example. Hence, we must have sound schools.

Our public school system is good; but some parents want to send their children to college, and they cannot stand the expense, perhaps, or don't want to send too far from home. On the other hand our Female Colleges in the State are full to overflowing, and the demand is for others. A good opening is waiting for such an institution right now in Meridian; but it will not wait long. It may be "now or never."

L. A. D.

News in the Circle.

Martin Ball.

Rev. G. O. Summers has resigned at Blanket, Texas. He enters Simmons College, Abilene, Texas, at once.

Rev. H. G. Fairhead and wife who have been appointed missionaries to Brazil, will sail the 6th of November from New York.

Pastor J. M. Joines has resigned at Cisco, Texas. His future plans are not known. He is a strong man and a great preacher.

The First Baptist Church, Waco, Texas, is installing a \$1,000 organ. Rev. A. J. Barton is the aggressive and efficient pastor. He is a strong man and an aggressive pastor.

Rev. H. C. Soder has resigned at Denmark, S. C. His future plans have not been announced.

The church at Decatur, Ga., has called Rev. W. F. Young. He accepts and will enter his pastorate December 1st.

Pastor W. A. Robinson will leave Lenoir City, Tenn., and will enter the pastorate at Clinton, Tenn., at once.

Rev. G. W. Capgood, McLouth, Kans., has resigned and accepted the call to Belaire, same state.

Joseph Schmager leaves the pastorate at Warsaw, Ind., and accepts the call to the church at Marion, same state.

The results of Evangelist Solomon's meeting with the Emmanuel Church, Hattiesburg, was that no members and the entire membership must be revived.

In the daily prayer meetings in Furman University, Greenville, S. C., six young men recently gave their assent to go as Foreign Missionaries.

Rev. B. McNeil has been called from the pastorate of the church at Culleoka, Tenn., to Hamilton, Texas. Doubtless he will accept.

Pastor W. McLeod leaves King, Miss., and accepts the pastorate of the First Church, Sherman, Texas. Texas has drawn heavily on Mississippi for her supply.

Rev. W. A. SeComb has been cordially received at Alexandria, La. The work starts off very encouragingly. We are not quite ready yet to his leaving us.

Dr. C. W. Dobbs has tendered his resignation as pastor of the Marietta, Ga., church after five years of successful work. His future plans are not made known.

The Tennessee Convention gave \$1,000 for the Students' Fund in the Theological Seminary, Louisville, Ky. The largest amount to date has ever given.

Pastor W. T. Andrews, of Marlin, Texas, has accepted the position of Field and Evangelistic Secretary of the Texas Women's College, and will begin work at once. He was once a pastor in Mississippi.

The church at Campbellsburg, Ky., set apart Brether C. Mitchell to the full work of the Gospel Ministry last week. He becomes pastor of Antioch Church, near Campbellsburg.

Dr. Manly J. Breaker of Missouri, says that during the past year 1,200 Missouri churches made no contribution to Home and Foreign Missions. A sad state of affairs. Let us be patient.

Rev. H. G. Buss has recently resigned his pastorate in the Indian Territory and desires to come South. He has wide experience, and would like to correspond with churches in need of a pastor or revival work. Address him at Harper, Kans.

Rev. J. D. Fant resigns as Milford, Texas, and accepts the pastorate of Keel, Okla. There is not a church house nor a school house on nearly half a million acres around Keel.

Pastor E. L. Compere just closed a splendid meeting with the West Greenville church, Texas. 71 additions. He was assisted by Rev. E. D. Reese. The church gave \$750 to State Missions.

Rev. R. M. Lucas, who has been a Free Will Baptist preacher, was ordained a short while ago by the Missionary Baptist church at Tomberlin, Ark.

Evangelist Sid. Williams recently held a meeting at Lufkin, Texas, Rev. L. J. Anderson, pastor, in which there were 57 additions. The church was greatly revived.

The Baptist and Reflector of Tennessee, will hereafter be controlled by a stock company. Dr. E. E. Folk owning half the stock. A charter has been procured with a capital of \$10,000. It is called the Baptist Publishing Company.

Rev. J. F. Norris, President and Managing Editor of the Baptist Standard, is hitting the Texas legislature some hard blows for permitting "Sisters of Charity" to ride on all passenger trains in Texas free, and withholding this privilege from all others engaged in the same work. Right, brother, make them feel you.

Dr. B. H. Carroll Dean of the Texas Theological Seminary, speaks of a recent article from the facile pen of Dr. J. B. Gambrell, as "A Mission Classic." He says it has never been surpassed in simplicity, terseness and comprehensive sweep.

The meeting house of the First Church, Memphis, Tenn., Dr. A. U. Boone, pastor, was dedicated to the worship of God last Sunday. Dr. E. Y. Mullins, President of the Theological Seminary, Louisville, Ky., preached the sermon. The building cost \$100,000.

Pastor J. D. Anderson, Mobile, Ala., has just closed a meeting with his church at Theodore, Ala. He was assisted by Rev. C. M. Morris of Moss Point, Miss. The church was much revived—old wounds healed—good fellowship enjoyed, and 16 additions.

The fourth Sunday in October was a great day with the Canton church, Rev. S. C. Cooper, pastor. At the 11 o'clock hour Brother S. R. Whitten of Jackson, and Prof. A. J. Aven of Clinton, spoke on the "Laymen's movement." In the afternoon, Brethren H. L. Watts and A. Flake, of Winona, spoke on the Young People's Work. At night Brethren Flake and Watts entertained and instructed the people on the "Laymen's Movement." The pastor was happy.

The church at Campbellsburg, Ky., set apart Brether C. Mitchell to the full work of the Gospel Ministry last week. He becomes pastor of Antioch Church, near Campbellsburg.

November 14, 1907.

GULF AND SHIP ISLAND RAILROAD.

Change of Schedule From Columbia Division Stations to Jackson, Miss., on November 5th-15th, 1907.

ACCOUNT MISSISSIPPI STATE FAIR.

For the above occasion the following round trip rates will apply to Jackson, Miss., and in order to accommodate its patrons the Gulf and Ship Island Railroad Company will operate, November 5th-15th, 1907, (only) the special schedule shown below:

From—	Rate	Schedule to	From
		Jackson	Jackson
Columbia	3 35	Lv 6:00 am	Ar. 9:45 p.m.
Goss	3 10	" 6:22 "	" 9:25 "
Hathorn	3 00	" 6:33 "	" 9:13 "
Oakvale	2 80	" 6:50 "	" 8:58 "
Arm	2 65	" 7:07 "	" 8:14 "
Silver Creek	2 40	" 7:30 "	" 8:23 "
Grange	2 20	" 7:50 "	" 8:09 "
New Hebron	2 05	" 8:00 "	" 7:59 "
Shivers	1 90	" 8:10 "	" 7:49 "
Pinola	1 65	" 8:30 "	" 7:33 "
Merit	1 50	" 8:34 "	" 7:23 "
Mendenhall	1 35	" 8:55 "	" 7:13 "
D'Lo	1 25	" 9:01 "	" 6:53 "
Braxton	1 10	" 9:11 "	" 6:41 "
Star	85	" 9:26 "	" 6:20 "
Florence	65	" 9:40 "	" 6:07 "
Jackson	Ar 10:05	" Lv. 5:45 "	"

For further information call on agents of the Gulf and Ship Island Railroad, or write to

S. D. BOYLSTON,
General Passenger Agent, Gulfport, Mississippi.

Scranton, Miss.

We have read with much pleasure each week the news from the brethren of the different fields, and now ask space to add some notes of our own work. We have been on our new field since the first of July. We came like Abraham of old "not knowing whither he went". But with us, as with him, we believed God was leading us, and thus far we feel that He has led us to a noble people and a great work. Since coming Mrs. W. nor myself have been allowed for one moment to feel that we were among strangers. They have been most thoughtful of our comfort in temporal things, and in every way have endeared themselves to us.

We are much pleased with the outlook here. Large congregations greet us at each service, and is very gratifying indeed, especially our Thursday night prayer meetings, from the fact that each one feels free to take part in the services, and we are hoping for great results through this medium. Already there have been added to the church thirteen, and more to follow soon.

The ladies have reorganized an active Aid Society with Mrs. Reader, president, and Mrs. P. K. Mayers, secretary; more consecrated women could not be found to lead the noble band of workers, who meet twice a month at the home of their secretary. We are strongly impressed with the large opportunities of this field on the coast. I am trying under God to do my duty and preach the pure gospel in all verity, knowing that from Him must come the power.

I earnestly request the prayers of my friends for my wife and myself and the prayers of everyone who is interested in the cause of Christ on the coast. Let us not forget to pray for each other all over this broad land, that God may use His people to glorify his great name, in bringing the unsaved to him.

May God's richest blessings be with the Record in its great work.

Fraternally yours,
C. L. Wilson,

November 14, 1907.

THE BAPTIST RECORD.

November 14, 1907.

For the Nut Cracking Corner.

A brother writes that a certain church has called pastor again and 98 per cent. of succession. The first year there were 7 votes against him, the next 15 votes against him, and the next year 40 per cent. of the church voted against him. Now the church has called pastor again and 98 per cent. of the church voted against that same man and yet he insists on being permitted to serve the church. After this statement the querist asks: 1. What is the custom among Baptist ministers about accepting calls to churches? What is the duty of the minority to the pastor and to the church? 3. What is the duty of the majority to the minority?

In answering the first question let me say that it seems next to impossible for any man, who had ~~sense~~ enough to get ordained to the ministry, to have little enough manhood and self-respect to want to serve a church under the conditions last named. If there is such a man, I would advise the church to get some good preacher, in whom the poor fellow has confidence, to tell him to be a man. It is a lamentable fact that some men with but little discretion have somehow been ordained to the ministry among us, but it is hard to believe that there is one with such little manhood and self-respect as to want to serve a church with 98 per cent. of the membership against him. God pity such a man!

As to the custom of Baptist preachers in accepting calls to churches: there is no rule. Sensible men consider the conditions and do what they honestly believe is the best thing for the cause of Christ. The true preacher never considers his own interest in accepting a church: only as his interest is best served in doing God's will. Sometimes it is best for a preacher to accept a church knowing that there is a minority against him—He must be the judge. But if

In answer to the first question I would say that, so far as I can find, there is no Scripture that authorizes a layman to baptize. Philip, the evangelist, who baptized the eunuch, was at least a deacon. Such act might be permissible, were there no preacher in reach, but it would not be strictly according to Scriptural precedent. If, however, the pastor were present and

Modesty in many cases prevents these unengaged preachers from doing anything to bring themselves before any probable fields of labor.

Here is my suggestion: Let churches seek out such men as these, take them up and make them popular by making it easy for them to do good and successful work. This is so much better than trying to entice some active employed pastors away from their fields.

Let's utilize the called material we have and then ask God to call more.

T. J. Moore.

Prentiss, Miss.

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the minority "grows on him," is would be better for him to "step down and out" like a man.

In answer to the second question I would say this: Unless there is a question of doctrine or morality involved, it is the duty of the minority to submit to, acquiesce in the will of, and hearty support of the decisions of the majority. Somebody must decide what to do, and surely the decisions should not be left to the minority. Barring the exceptions made above, it is the duty of the minority to stand by and support the pastor called by the majority, and help in every church work just as if he had been the man desired by all. We must not let our disappointments keep us from doing our duty to our church. In answer to the third question let me say, it is the duty of the majority to listen kindly to the reasons of the minority for dissenting from them, and if the decisions are sufficient to demand it, nobly say so and reconsider what was done. But let me say again, unless there are strong reasons for their dissent, it is the duty of the minority to accept the decisions of the majority and work just as heartily as if it were their own choice.

A pastor asks: 1. "Is a church of Christ vested with authority to authorize one of her lay-members to baptize, regardless of the presence of her pastor?"

2. "Is baptism valid aside from the direct authority of a church given to the lay-member performing it, or as expressed in the call of the pastor?"

In answer to the first question I would say that, so far as I can find, there is no Scripture that authorizes a layman to baptize. Philip, the evangelist, who baptized the eunuch, was at least a deacon. Such act might be permissible, were there no preacher in reach, but it would not be strictly according to Scriptural precedent.

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Let's utilize the called material we have and then ask God to call more.

T. J. Moore.

Prentiss, Miss.

November 14, 1907.

Business Work.
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**A Pact, An Understanding,
and
An Opportunity.**

The spirit of every Union worker and every lover of missions leaped for joy when it was known that the Sunday School Board of the Southern Baptist Convention had given to the Woman's Missionary Union the handsome sum of \$20,500 for the purchase of the building already selected by the Union for the Woman's Missionary Union Training School.

October 12, the opening day of our Training School for Foreign, Home and Sunday School Workers situated in Louisville, Ky., had been prophesied as a great day in the Union annals ere it was deemed that this day would be marked by such a gift. Thus when we go forward God opens the way before us; when we attempt larger things He delights to surprise us with a largeness beyond our hopes.

Did ever a school, we exclaimed, now that the opening is over, the day we claimed as a memorable past—begin more auspicious?

Housed in a beautiful new building—the gift of a strong friend and ally; looked to by every Board of our Convention for needed training for its workers and having the sympathy and encouragement of all; supported by the love of hundreds of kind Baptist hearts in a large and influential city; having fully and gladly opened to it to the extent of its needs, the doors of theological schools of world wide reputation; having besides a body of chosen women particularly filled to train young women in all womanly ways to meet every phase of woman's work in any land and further more laying behind it the belief, the enthusiasm and pledged support, not only of the women of the Union, but the whole Southern Baptist Convention, what more could be asked?

With such support the Executive Committee and the Vice-President of the Union in Semi-annual session having gladly assumed on behalf of that organization the understanding with which the Sunday School Board made this glorious gift—an understanding solemnly set forth in the letter from its financial committee and the deed of gift—namely, the entire amount of \$17,000 pledged for the purchase and equipment of this building, which will now present to us, shall be used and held as an endowment in so far as it is not needed for improvement, equipment and enlargement of the building, and with the further hope that other

gifts may be obtained so as to increase the amount in the near future to at least \$20,000.

This moral obligation, let me repeat, has been gladly and confidently assumed for the union by its representatives and we, as general officers, state officers and personal contributors, stand pledged to the raising of an endowment fund of at least \$20,000 in the near future. Of the \$17,000 pledged at the Annual Meeting and Convention last May, and since that time for building and equipment, some \$4,000 has been paid into the hands of Mrs. Lowndes, Treasurer of the Woman's Missionary Union, 602 Parkwythe Ave., Baltimore, Md. This amount is doubtless sufficient to cover necessary changes and present equipment.

We believe that there is no one who has an outstanding subscription to the building fund who will not gladly seize the opportunity to transfer that subscription to an endowment fund. Now this is all. We believe that many owing to this gift and its conditional understanding will gladly make new subscriptions or add to those already made.

The Sunday School Board together with the whole denomination will wait to see how we meet this opportunity and obligation. We are persuaded that they will not wait long nor in vain.

Through this unexpected opportunity we may begin at once to meet a need that must otherwise have had to wait for years. That an endowment is a need is self-evident. Since the school charges no tuition and the students pay a charge for board only sufficient to cover table expenses the Union must this year and until a full endowment is raised, apportion among the states a sum sufficient to cover such amount for these expenses as are not provided for. This year the amount for these expenses is \$3,000 or the interest on \$60,000 at five per cent. This sum is to cover the salaries or principal, instructor in instrumental music, domestic science, elocution, nursing and physical culture and the cost of light, heat and the hundred and one incidentals of a household of some forty persons. It is only by rigid economy that this sum can be made sufficient.

It is evident that just in so far as we can create a permanent endowment fund will we meet these current expenses and leave ourselves free to turn to other lines of mission endeavor. Sixty thousand dollars therefore, we make the ultimate end of an effort for an endowment and the raising of \$20,000 of this amount as the immediate sum.

For this year then, as has we trust been made plain, we will have before us for the Training School two objects—the yearly current expenses of \$3,000, of which your state has its ap-

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tioned part, and the endowment fund of which we desire to raise by this present effort \$20,000.

To both of these tasks let us now, without delay address ourselves with heartfelt thanksgiving, with hope and with prayer.

Fannie E. S. Heck.
President Woman's Missionary Union.

MILLER-FARMER.

At the home of the bride's parents, Mr. and Mrs. James Farmer Oct. 16, 1907, Mr. C. Q. Miller to Miss Emma Farmer.

T. D. Cox.

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November 14, 1907.

THE BAPTIST RECORD.

November 14, 1907.

THE BAPTIST RECORD.

New Testament Teachings—Mission of a Baptist Church.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness. Considering thyself, lest thou also be tempted.—Galatians 6:1.

God pity a church that could overlook such teaching. "Father, forgive them, for they know not what they do."

The Apostle Paul says for the spiritual element of a church to restore the fallen. That is part of our mission here.

"Bear ye one another's burdens, and so fulfill the law of Christ."—Not from selfish motives, but that our Heavenly Father may be glorified. And we should not lose sight of the solemn truth that we are "our brother's keeper." And that if we "forgive not men their trespasses" neither will our Heavenly Father forgive our trespasses—Forgive? "I say not unto thee until seven times, but until seventy times seven."

On receipt of \$1.75, the yearly subscription price, the publisher sends to the new subscriber all the remaining issues of THE COMPANION for 1908 and the Four-Leaf Hanging Calendar for 1908 in full color.

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November 14, 1907.

*Deaths.***Obituary.**

A cranberry of Rawles Springs, Mass., was born Jan. 6, 1832, and married Catherine Cooper Dec. 5, 1850. To them were born two children. She died Nov. 11, 1875, and on July 13, 1875, he married Mrs. Mary Fore. She is still living. He was baptized into the fellowship of Presbyterians church in July, 1853, and from that time till his death, which occurred at his home Oct. 28, 1907, he lived an humble, consistent Christian life, and being zealous to the last, died in the full triumph of the Christian faith. He lived at many different places during his life, and always took an active part in church and Sunday School work wherever he lived. For a number of years he had been deacon of Central church, where his membership was at the time of his death. He always stood firmly by his pastor, and was a fine counsellor for him and his church. He gave liberally of his means to the cause of Christ, and no worthy applicant ever went empty-handed from him. He provided well for his own house, and always gave visitors a cordial welcome.

He was buried in the old family cemetery not far from his home, the burial exercises being conducted by his pastor, assisted by Dr. T. J. Trotter of Hatfield, after which his remains were taken in charge by the Masonic Fraternity of which he was an honored member, and interred with Masonic honors.

To his wife, son and eight children, we extend our heartfelt sympathy and pray the comforting power of the Holy Spirit upon them.

His pastor,

L. D. Posey.

Brown University—Some Impressions.

B. J. A. Baber.

I am at present headquarters, not only educationally but historically and religiously. How full of meaning to a Baptist, yea, to every lover of religious liberty, are the names Rhode Island, Providence, Brown University, and Roger Williams. If Rhode Island was the home of religious liberty, Providence was its cradle, and Brown University and the historic old First Church were the feet that rocked the cradle. And right true is it that the feet that rocked that cradle have rocked the world.

I should like to speak at length of Williams' India's work, of the establishment of the first Baptist church in America and of some disputed points connected there-

with, but leaving that for a future article, I desire now to write more particularly of Brown University, the oldest Baptist school in the United States and for nearly 150 years a great factor in the religious, educational and civil history of the nation. Founded in 1764 by the Philadelphia Association under the name of Rhode Island College, with no religious test as to the instruction except that "all members thereof shall forever enjoy full, free, absolute and uninterrupted liberty of conscience," dedicated to the noble purpose of "promoting the liberal arts and universal literature" and sanctified by the money, labor and prayers of as true a people as ever sacrificed their lives for a principle, it could not help becoming under God, a power in the world for good. It bore its part in the Revolutionary struggle, being suspended and used for a barrack and hospital from 1776 to 1782. In 1804 its name was changed to Brown University because of the gifts of Nicholas Brown, amounting in all to \$160,000. From 1804 to 1850 its growth was slow and steady, many advances being made in buildings, and course and corps of instruction. In 1850 what is known here as the "New System" went into effect under President Frances Wayland. By this system the entire University was reorganized and put on the elective principle, thus introducing this principle for the first time into American colleges. In 1881 was organized and added to the University the Women's College, which gives women all the rights and privileges allowed to men. Its nine presidents, Manning, Maxey, Messer, Wayland, Sears, Caswell, Robinson, Andrews and Faunce, have all been men of great energy, devotion and ability, but its chief periods of growth have been under the administration of Presidents Wayland, Andrews and Faunce. At no period in its history has so much advance along all lines been made as during the present administration of President Faunce. I take the following from the catalogue to show the recent material progress, and the advancement in attendance, courses, and standards has been equally great:

The ninth president of the University is the Reverend William Herbert Perry Faunce, a graduate in the class of 1889, who entered upon his official duties on Commencement Day, 1899. At Commencement, 1900, announcement was made of an addition of over a million dollars to the endowment of the University. To this was added a year later a second million, including the endowment of John Carter Brown Library. In 1900 the Slater Memorial Homestead was presented by Mrs. Horatio N. Slater, as a home for the students of the Woman's College. In 1901 the pres-

**Your Hearing in Danger
If You Have Catarrh**

Every one who has catarrh is in constant danger of becoming partially or totally deaf. Catarrh does not remain stationary or get well of its own accord. It is inclined to spread. It may make its way from the nasal passages through the little Eustachian tubes to the middle ear, and then it becomes a serious trouble producing "buzzing" noises in the ears and finally total deafness. No liquid, atomizer spray, douche, ointment or anything of that kind can go through the Eustachian tubes, and, therefore, cannot reach within an inch and a half of the middle ear. The only possible way of reaching it is by the means of a medicated smoke-vapor, which manner of treatment was originated by Dr. Blosser in his medical practice many years ago.

This treatment is unlike any other remedy for catarrh, bronchitis and catarrhal deafness, and is being used with success in all parts of the country. By his method the medicine goes into the middle ear, where it comes in direct contact with the parts that are affected by catarrh, and cures the disease. In this way many have been restored to hearing who had lost all hope.

In order to demonstrate how his remedy reaches the disease in the head, nose, throat and lungs, Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., offers to mail a five days' trial package of his remedy, also an illustrated booklet telling all about the treatment to any sufferer who will write to him for it.

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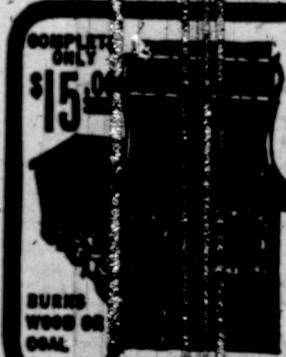
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HIGHEST AWARD

AT ALL FAIRS

Some Items.

Dear Brother: I write to say that I have accepted the work at Lumberton, Miss., made vacant by the resignation of our beloved brother, R. L. Sproles, on account of the health of his wife.

The work at Hiwanee will be in good hands for next year, the church having called Brother R. W. Bryant of Stonewall, and who, I believe, has accepted.

Waynesboro will co-operate with Mount Zion and West-King, or Maplesville, a new church organized by Brother Bryant and myself, about the first of September. These three churches will locate a pastor at Waynesboro, from which point he will do his work for the other two.

This field has had fine meetings this year, Waynesboro alone having received thirty five or thirty-six for baptism, and enough by letter to make upwards of fifty in all. Brother H. B. Holeomb of the Second Church, Laurel, did the preaching, and here, let me say, if you doubt Holeomb's evangelistic ability, try him by the "Laboratory Method," and you will be convinced that he can and will "deliver the goods," for a young fellow.

Brother W. A. Roper of Meridian, helped us at Hiwanee, and it is needless to say that the work was well done. Ten or twelve members were received, several of them for baptism.

During the summer I helped in several meetings, in which there were some baptisms, the number being immaterial. Some strong men were added to Mount Zion by baptism, and the church strengthened.

At West-King Lumber Company's mill, there was no church, and it is said little reverence for religion. But one week's meeting resulted in the organization of a church with eleven members, and with eight additions for baptism. Brethren J. J. Walker of Shubuta and R. W. Bryant of Stonewall, assisted in doing the work.

I want to say one more word about Waynesboro. This is the home of our beloved Dr. B. D. Gray, of the Home Board. Here, he began his ministry; here he grew up and toiled among the fertile fields and beautiful forests; here he received his first education; here, like David, he learned the lessons which afterwards fitted him to be a king, among his fellows, where God met him face to face and said "Go."

Among the noble band of men who compose this church are three half-brothers and the only whole brother of Dr. Gray, Hon. Tru-

man Gray, former State Senator, Frank M. Gray, Sheriff of Wayne county, Edd Gray, a United States mail clerk of great efficiency and Dr. Charles H. Gray, D.D.S., one of the brightest young men of his profession in the State.

To serve Waynesboro is a privilege. This church which gave less than fifty dollars for all missions in 1906, gave nearly or quite two hundred dollars for the same cause in 1907. In addition, have supported an orphan, have made valuable improvements on the church and have gone to half time, during the last twelve months.

In my humble judgment, within the next five years, Waynesboro will be numbered among the full time churches, and that she will be a liberal supporter of every cause fostered by our denomination.

Yours in Christ,
R. D. Maum.

Meridian Pastors' Conference.
Nov. 5, 1907, by W. A. Roper.

First Church—Pastor Shipman reported Sunday School active and large. Congregations growing each Sunday. Morning subject: "The eBiever's Two Natures," Rom. 7:21. Evening: "What is Thine Tent?" Josh. 7:21. Collection for ministerial education \$150.

Highland—Pastor Roper preached in the morning on "Forgiveness, Presence of Holy Spirit, and All People as Objects to be Prayed for." Matt. 6:12, Luke 11:13, L. Tim. 2:1. At night on "The Sacredness, Worth and Investment of life." Josh. 20:4.

41st. Avenue—Pastor Swain, on "Power in God's Word," Eec. 8:4. Two sermons on same subject. Two received by letter. In afternoon at 5th Street Mission on "Convicted but not Saved." Acts 24:25.

South Side—Pastor Moore, morning on "God's Sovereignty." Jer. 18:6. Evening on "Naaman."

15th Avenue—Pastor Hailey on "The Divinity and Work of the Holy Spirit." Evening on "The Cities of Refuge." Num. 35. Collection for ministerial education and sustentation, \$35.

At Paehuta Pastor Hackett has just closed a good meeting with Brother Gates of Laurel to his help. Two baptized, one by letter.

Immanuel—Pastor Elliott absent. Church held meeting in morning and Brother Hackett preached at night on "Love." Matt. 5:47.

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